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*An impartial Character of the Great KING, and
 two of his principal Ministers.*

Exactly translated from the High-Dutch Original.

*Privately handed about amongst the Ministers at the Diet of
 Ratifbon.*



HERE is a natural Desire in Mankind in all Nations to see the Persons most remarkable for Endowments either of Mind or Body, or who are otherwise distinguished by Rank or Title; in short, there is a Curiosity of seeing the *Heroes* of Nature or of Art, and this Curiosity is in a mixed Proportion of the Temper of the Persons whom it affects, and the Rank of the Object by which it is excited. Hence the Crowds which we see attending upon Men eminent in

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any Faculty, and the much greater Crowds that continually wait upon Prelates, Generals and Princes, whenever they appear in Publick. This Passion for being acquainted with Persons in exalted Stations, and that live in our own Times, is so strong, that I have observed there is nothing gives more general Satisfaction, than *Characters* tolerably drawn of such distinguished Persons; inasmuch as they resemble the Notions which Men themselves conceive after gratifying this Sort of Curiosity, and reflecting upon that Gratification. These were my Motives in drawing up the following moral Pourtraits, which, however deficient they may be in Wit, or Profundity of Thought, will be found no Way inconsistent with Truth.

The *great King* derives that Elevation of Character from the Power of his Predecessors, rather than from any Personal Endowments bestowed on him by Nature, or acquir'd by Education. He was seated on the Throne while a Child, and so much Care was had of the Health of his Body, that the same Care could not be taken to enlarge nor improve the Faculties of his Mind. There was a Necessity that he should be govern'd in his Infancy, as well as that his Subjects should be govern'd in his Name, by those that had the Government of him; and it has so fallen out, that those that were entrusted with this necessary Direction of him and his Affairs, from a Desire very incident to human Nature, so moulded his tender and growing Faculties, as that their Care might be always necessary; and instead of labouring to make him what he ought to be, employed all their Thoughts in keeping him still an Infant, that they might keep their own Authority. By this means he has a Habit of *being governed*; and notwithstanding the Rank he holds, gives him an absolute Power over others, yet by these Arts he has been hinder'd from acquiring any Independency himself; so that in the prime of his Years, and when according to the Order of Nature, he ought to make the greatest Figure, he is still but the *Instrument of others*, and may be truly said to make *no Figure at all*.

In his Reign there have been many deep Negotiations carried on, several great Designs laid, and some of these carried into Execution. He has been engaged in more Wars than one; and yet amongst the Flatterers that fill his Court, there has not been found one to celebrate the Extent of his Genius, his Labours in the Cabinet, or his Atchievements in the Field; which is a plain Proof of the Truth of what I have

have advanc'd, that he is the Instrument of others, and cannot be so properly said to *act*, as to be *acted upon*. This is farther discernable from the *different Characters*, which at different Periods his *Administration* has born. At one Time the principal View seem'd to be the recovering the Strength of his Subjects, which had been much weaken'd by the ambitious Projects of his Ancestors. At another, the same Ambition seem'd to be the ruling Motive in all his Measures; but in the Way of pacific Negotiations, as if he meant to owe his Greatness rather to the Arts of Government, than the Force of his Arms. In a succeeding Season he has appear'd to act with Views very different to either of these. He has launched into vast Expences that have exhausted his Subjects, in order to maintain Wars needless in themselves, and even inconsistent with his Glory. These Events plainly speak their true Causes, which are the Changes made by Time and Chance, rather than his Choice of the *Directors* of his *perpetual Infancy*. A Prince of a pacific Disposition may be forced into Wars, but will never enter into them wantonly. A Prince of a martial Temper, may allow some Intervals of Peace, but will never enter into the Labyrinth of Negotiations. A great Genius, equally capable of shining in the Cabinet and in the Field, will shine alternately in both; but not start precipitately from the one to the other. Hence it follows, that to learn the Spirit of his Government, we are not to study the Prince, but those to whom he delegates his Power; from the *Character* of his *Ministers*, arises the *Character* of his *Administration*.

We generally learn the true Characters of great Monarchs from such of their remarkable Expressions, as the Attention always paid to what they say, transmits from private Observation to publick Fame; from their personal Actions in Council, in the Field, and in private Life; and more especially, from the Bent of their Pleasures. But it is very difficult to make any Discoveries relating to the *great King*, by any of these Methods. His set Speeches are ascribed to his Ministers; and as for any shrewd Sayings, or deep Observations that have escaped him, no body knows where to find them; his private Favourites have in this respect been so negligent, or so silent, that Fame has pick'd up very little Intelligence. As to his personal Conduct, it is as little spoke of; he assists at without assisting in Council; he follows the Advices that are given him there, as if they were receiv'd from *Oracles*; and in the Field he obeys the Orders of his General, and goes to or rather near Danger when he is called, but quits it

as soon as he can. His Pleasures, like those of *Tiberius* in the Island of *Caprea*, are such Mysteries that vulgar Eyes can never penetrate them. All we know of them is, that they are such as speak him mortal, and that Wine and Women are not excluded. Upon the whole therefore we may justly say, that as in some Plays where Kings are introduced, they do not make the greatest Figure in the Eyes of the Audience; so the Subjects of the great King may be said to have a puissant Monarch, who, like the Emperors of the East, directs all things by those who have the Honour of his Confidence, and appears little himself even in his greatest Affairs.

In the *Asiatic* Empires, which certainly bear a near Resemblance to his, the Prince has generally one great Officer, stiled at the Port the *Vizir-Azem*, who presides in Council, and commands in the Field; but this does not hinder there being particular Favourites, who have perhaps more Credit with, and more Power over their Masters than the *Vizirs* themselves. Something of this Kind has been observed in the Reign of the great King. One of the imperial Blood governed in his Nonage, and another of the same Race succeeded on his Death; but he was supplanted by the *Mufti*, who had been his Master's Preceptor, and who held his Power almost to the last Gasps. At present there are many *Vizirs* of the Bench, and the *Mufti* has great Power, tho' not so great as he desires. The Post of *Vizir-Azem* is split into two; both are military Men, but one only is a Soldier. The other attends his Master to the Camp, but in Quality only of a Privy-Counsellor; not that he wants the Ambition of commanding Armies, but that having commanded them without Success, he is afraid of hazarding the Power that he possesses, by commanding again. Upon these two Ministers the great King reposes himself; to them he commits the Cares of Empire, and the Cares of War: we will examine the Characters of both.

The *Statesman* has many Virtues, some Failings, and few Faults. He wishes well to his Master, and equally well to his Subjects. He was never fond of War, tho' his Profession; he has always expressed a Love for Peace, and his Expressions have been thought sincere. His Credit with the King is not greater than his Credit with the People, and while they dread the Increase of the *Mufti's* Favour, they rejoice at any Augmentation of this *Statesman's* Power. He is known to give his Master wholesome and moderate Counsels, at least when these prevail they are generally attributed to him. But the Glory of the great King is a Point so much respected,

respected, that it is impossible for the *Statesman* to carry all his Measures into Execution; because all his Measures are not sufficiently calculated to promote this View. It is this single Deficiency that has given his *Rival* both Credit and Power; and therefore it is more than suspected that the *Statesman* would see without a very sensible Mortification, any Check that might happen to that Flow of Success with which his *Competitor* has been hitherto attended. This, it is believed, would give him such an Ascendancy as he would not soon lose; and might perhaps contribute more to the Quiet of the *great King*, and the Happiness of his People, than all the *Victories* his *Rival* will ever gain. In the mean time the Modesty, the Moderation, and the great Influence of the *Statesman*, preserves him a great Share of Credit and Power, which he has many Chances for enlarging, and which scarce any Action can diminish.

The *great Captain* who is at the Head of the Armies of the *great King*, is of Royal Blood; but owes the Figure he makes at present to his high Accomplishments and personal Merit. He forced his Passage to the Post he holds, through all the Obstructions that envious Politicians could throw in his Way; but as he *acquired*, so he *holds* them solely by his *Success*. It is this that procured him the Favour of his Master, it is this that secures him Obedience from his Subjects. The *Glory* of the *great King* is the *Idol* of his People; this the *great Captain* has chiefly, indeed almost alone, promoted; and therefore the *great King* confides in him, and the People admire him. But there is much of Reluctancy mingled with this Admiration; his *Birth* and his *Religion* render him obnoxious to the Vulgar; his Politicks have taught him to reconcile them in some Measure to the former; but he will never be able to lessen the Dislike created by the latter. He stands on the *Pinacle of Power*, and therefore stands very insecure; the slightest Accident, the smallest Motion, the first false Step not only moves him from this Height, but precipitates him into certain Destruction. He knows and perhaps expects this, but as he is truly a *GENIUS*, he seems perfectly calm and serene. He trusts a few principal Officers with the Execution of his Orders, but he trusts none with his Secrets. He is Master of the Art of War in all its Branches, and he attends to them all. His Knowledge is very extensive, and yet he is continually improving it. He is just to his Enemies, and they cannot help owning it; he is kind to his Friends, and they are devoted to his Service; extremely careful of the Troops, by which he has gain'd their Confidence

sidence in the highest Degree. His Power, his Reputation, his very Being is not only staked on every Campaign, but on every Battle, every Siege; his first Disappointment would be fatal to him, and therefore the Attention of the World is bent upon every Step he takes. In a Word, *Friends* and *Foes* look almost with the same Concern on the Measures he pursues, and expect every Moment to see this Favourite of FORTUNE deserted by his *Mistress*, and abandoned by his *Master* of Course. Such is the great King, and such the two great Men upon whom he depends.

On the modern Diversions in the Hay-Market.

A DIALOGUE

Between Sir Charles Modish and Mr. Attick.

Sir C. M. WELL! you are by this Time convinced that modern *Invention* can do somewhat, and that we need not always imitate.—For my own Part, I hate all *Imitators* and *Transcribers*; I rejoice to see something new and sprightly, tho' there may be in it a Dash of the Ridiculous—In this Light I applaud the *Hay-market Squire*, as a Man of Life and Spirit, and relish his *Execution* extreamly; tho' I must own, there are some Parts of his *Plan* that I can never be brought to approve.

Mr. A. Indeed, Sir Charles, if Novelty be the Question, you had as good declare against the whole; for this that you call new, and an *Improvement*, is a direct Proof that COMEDY is again in her Dotage, and the *Hay-market Squire* rocks her in that very Cradle that was the Delight of her Infancy.—These new Scenes of the *Hay-market*, Sir, are no more than the Revival of the old Comedy at Athens.—Your Squire turns particular Persons into Ridicule, and so did their *Aristophanes*; but I must confess, the *English Actor* has the better of the *Greek Poet*; for whereas he takes off only low and inconsiderable People, the other took off the wisest and best Man in Athens.—Yet I cannot think the Squire's Manner is better; for *Aristophanes* is said to have made the most polite Audience laugh, at the Expence of *Socrates* himself.

Sir

Sir C. M. Now the Devil take your Reading. I thought this had been spick and span new, and here I find that the Squire only imitates *Aristophanes*, and that *Socrates* was as ill used as the *Doctor*.—But with all your Learning I have caught you ! for if the learned and ingenious Gentleman at the Hay-market is not the *Inventor*, but the *Reviver* only of the noble Art of *taking off*, then give me Leave to say, your ancient *Athenians* were a Pack of very *impudent Fellows*.—Sir, you may talk of their *Wit* and *Learning* as much as you please, but have a Care of topping them upon me for a *polite* People again. *Barbarians*, downright *Barbarians* they must have been to *bear* it.

Mr. A. Why really, Sir, there you are pretty right ; the *Athenians* became very soon *too polite* to bear it, but this did them no Good.—When it was no longer lawful to expose Men in publick, great Men began to grow *careless* of the *Publick*.—They had indeed a *fine Taste* in Building, Painting, Writing, and in every Thing ; in short, they were the *politest* People in the World.—But then, do you see, when they once grew *too polite* to bear *Reproach*, they came to bear *Slavery*, which their Ancestors would ne'er have born the Thoughts of ; they bore it, I say, and bore it without *shrinking*.

Sir C. M. Well, you are a strange Mortal. There is the Parson of our Parish in the Country, will always couple *Government* and *Religion* together, and I vow, I think him a little *Mad* ; but you are *ten* times worse.—Do you positively think, Sir, that unless there be *Licentiousness* on the *Stage*, there can be no such Thing as *Liberty* in the *Nation*?—I heard a noble Lord ask that Question when the *Play-house Bill* was under Debate, and I don't remember that there was any Answer given him.

Mr. A. That, Sir, might easily have been. The Question is very far from being difficult. *Liberty* and *Licentiousness* are very different Things, and very dangerous Mistakes may be made about them. It is on the one hand very hard to preserve *Liberty*, and prevent its running into *Licentiousness*. On the other hand, it is no less hard to extirpate *Licentiousness*, without striking at the Root of *Liberty*.—But to come to the Point, you see the *Squire* was permitted to *take off* low People at the *Hay-market*, notwithstanding the *Play-house Act*. Had he gone higher, he might have felt the *Hand of Power*, which some perhaps would have mistaken for the *Hand of Justice*—Don't stare, Sir, for to be sure, in the Reason of Things, hurting a *Physician* in his *Profession*, is as much, if not as great a Crime as hurting a Minister, and

and the Reasons that induce you not to punish one, ought to restrain your Vengeance in the Case of the other.—I see you are impatient, pray speak.

Sir C. M. Impatient! I protest nothing like it, you speak my very Sentiments, upon my Word, I am for *punishing both*.—I only mentioned the Thing as odd, and new, and whimsical, and all that; but as short-sighted a *Politician* as you think me, I very soon saw where it would end.—Why, if the *Squire* had gone on *three Weeks* longer, I don't know but he might have *taken off me*.—I protest, in pure Precaution, I have worn *plain Cloaths*, and a *tyed Perriwig* for this *Fortnight* past.—Nay, Sir, I can tell you more, if the Fellow himself had either Grace or Modesty, which I very much doubt, his very Audience, Sir, would have converted his Performance into a Libel; they said, Sir, that the *Doctor*—I mean—the *Doctor*—that he *took off*—was not the *Doctor*—that is to say, was not *Doctor*—no nor any other *Doctor*—but Duce take me, if I can tell you *who* they said he *was*; but I am very glad the *Squire* and his Companions are gone into the Country, and I hope Ways and Means will be found to keep him out of the *Hay-market* for the future.

Mr. A. That in Drefs, in Discourse, and in every thing else, you polite People may be as great Fools as you please.—I beg your Pardon, Sir Charles, but that is the *plain English* of what you were going to say; tho' I protest I don't wonder that the *Squire* alarmed your whole Fraternity;—and yet, let me tell you, he is one of you; and I believe the archest *Mimick* would find it harder to take *him* off, than he did all the Characters he play'd.—After all, it is difficult to fix this Point; but hitherto, surely, the *Squire* has done no great Hurt; and if he has succeeded in making People laugh, it must be owned he made them laugh in the *right Place*.—What he might do *by Law*, or how far he might have gone, is what I won't determine; but surely the exposing *Folly* can be no very dreadful Crime, especially when the Persons exposed must from thence be convinced, their *Conduct* is *wrong*.—Abundance of young People will avoid *those* Faults that the *Squire* made most *ridiculous*.—Affectation, hard Words, and Pedantry will fare the *worse* for him.

Sir C. M. Yes, Sir, and as a *certain* Person said whom he used ill, the *Chester Mail* would *fare the better* for it.—Do you think, Sir, that it is right to bring *private* Characters upon the *Stage*?—You are peevish, solemn, and singular yourself, but with all *that* you are a very honest, good natu-

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red Man—yet with all your good Nature I am fully persuaded, that if the *Squire* had *taken you off* at the *Hay-market*, you would have been sorely provoked to have *broken his Bones*.

Mr. A. It may be so, but should I have been less *peevish*, *singular*; or *solemn* for that? or would my *Honesty* or good Nature suffer at all by the *weeding out* of those other Qualities that you have assign'd me? You are yourself, Sir *Charles*, a very well-bred, and a very well-meaning Man; but I don't think you look at all the worse for your *plain Cloaths* and *Tye-Wig*.—A *Brocade Waistcoat* and a *Bag*, at *Forty-eight*, upon a fat Man with a rough Face, do not contribute to set him off, tho' they may to *keep* him in the *Fashion*. The *Squire* might have done Good, they say, originally; but, as you say, how far he would have gone, how far his Audience would have gone, or how far his Superiors and others would have suffer'd either or both to have gone, is uncertain.—This is not so—"That while an Age abounds with *Vices* and *Follies*, some more than ordinary *Means* of *Reformation* should be *tolerated*; for whatever *Politicians* may think, *all States* have suffer'd most by the Prevalence of *those Habits* that the *Laws* do not consider as *Crimes*."

To the Keeper of the MUSEUM.

Of the Essential Excellencies in POETRY.

IT has been the general Opinion of learned Men, as well those who have professed other Sciences, as Poets, that there is something in Poetry supernatural or divine. If a Man was disposed to shew his Learning upon this Occasion, there would be nothing easier than to multiply Quotations in support of this Opinion from the greatest Authors of Antiquity; but as this would only prove what we laid down at first, that sensible and rational Persons have been persuaded of the Truth of this, we will endeavour rather, to see whether it may not be possible to discover the Grounds of this Truth, by looking closely into the Thing itself. For this is an essential Quality of Truth, that the more nicely it is examined, the more curiously it is surveyed, the better it is understood, the plainer it appears, and the Conviction upon which it is built sinks into the Mind so much, the deeper.

In all other Branches of Literature, Instruction does much, and Experience more; so that as the first Rudiments are weak and slight, Alterations and Improvements are made by slow Degrees; but in Poetry it is quite otherwise; for tho' the latent Genius may be awaked, and called out to Action, by the hearing or reading the Works of other Men, yet it cannot be kindled, nor was it ever found practicable to make a Man a Poet that was not born so. The Perfection of this Art seems to be as much a Gift as the Art itself; for at a Time when other Learning made no Figure in Greece, *Hommer* produced two Poems highly perfect in their Kind, that have been admir'd and applauded in all Ages, and are like to remain so, as long as Learning flourishes. We may say the same of our own Poets, *Spenser*, *Shakespeare*, and *Milton*; for there is a Perfection in their Writings much superior to the Times in which they lived; and this appears as plain from the Works of *Chaucer*, for which it is very hard to account, without admitting, something supernatural in Poetry.

There are many other Arguments might be deduced from the Subject itself in Support of this Doctrine; but as I design not a long and regular Treatise upon this Subject, for which perhaps you would scarce find Room in the *Museum*, but an Essay only, that may engage Men of Sense and Learning to consider this Point with Attention, I shall at present insist on one Argument only, as that which has had most Weight with me, and has wrought in me a firm Belief that there is something peculiarly luminous in the poetic Genius, and it is this. There is nothing that gives us so clear a Notion of the Divinity, as his Power of Creating. The calling all Things out of nothing, is in itself such a stupendous Proof of Omnipotence and Omniscience, that it is impossible to consider it with any Degree of Attention, without feeling a Reverence for the supreme Being, which is the noblest Act of Worship that the human Mind can form. Yet this very Power of Creating, tho' in a very weak and remote Degree, seems to be communicated to the Poet, and we cannot without Amazement behold the Effects of it in some of the best Performances both of the Antients and the Moderns.

As to the former, I mean the Ancients, I shall wave giving you any Examples; because they would not prove convincing to a Part of your Readers, and indeed that Part of them which in respect to an Argument of this kind, it is most difficult to convince. In respect to the Poets of our own Country, it must be allow'd that *Spenser* has given
very

very strong Instances of this Prerogative in Poets; the best Part of his noble Work directly proves what I maintain, and demonstrates, that the poetic Genius has a Power of creating. It is indeed true, that this Power does not quite reach the common Idea of creating, because the Poet cannot call his Image into Being; but when the the Reader is pleased to distinguish between the two Acts of Creation, viz. that Emotion of the Mind by which the Thought or Character of what is to be created is excited, and that Motion of the Will by which it is called into Existence, he will observe that the former, which is indeed the superior Part of the creating Power, is what we discern in the Poet. All the Fairy World of *Spenser* may be stiled imaginary, but still there is a kind of Reality in it; because we conceive and apprehend what he celebrates and describes, and from thence we feel a Pleasure from the Contemplation of his Ideas. We may say the same thing of the Magic of *Shakespeare*, it is entirely his own, but it is nevertheless ours when we have seen, heard, or read his Performances; and the Impression is so much the stronger, because as he was a Dramatic Writer, the Stage in some Measure adds the latter and lower Part of the creating Power; so that we not only conceive in our Minds the Ideas the Poet meant to raise there, but we likewise see them in the Scene, and from thence, as I said before, receive a stronger and clearer Impression. It is a very difficult Subject that I have undertaken to treat, and this may create some Obscurity in my Expression; but even that, I think, will be so far from hurting my Argument, that to candid and impartial Criticks it will appear a kind of new Proof; because the same Darkness and Difficulty will be found to attend all other Attempts to elucidate or explain this Power of Creation, from the Weakness of human Abilities in the Endeavour to set forth that supernatural Power which is confessedly so much out of their Reach, and for which they must be at a Loss for Words; because Words are human Inventions, drawn from the Performances of Men, and will always appear inadequate, when applied as in the present Case to Acts of the Divinity.

Let us now consider, that the Pleasure we feel in the Contemplation of this Power in Poets, does not always arise from beautiful or pleasing Ideas, but also from the most terrible and hideous. We are charmed with a View of the *Elysian* Fields; but we are as much struck, or perhaps more, with the Description of *Tartarus*; yet these Descriptions might perhaps be borrowed, or at least in a great Measure taken from

religious and superstitious Fables; and therefore are not such direct Instances of the Power of Creation; but the *Pandemonium* of *Milton* is entirely his own. He had something to copy in the View of *Paradise*, but this rose from that Enthusiasm which the Ancients esteem'd, and I think Divine. He called it by the Power of his Genius, if not into Being, at least into Conception; and the Picture he has given of that Train of Ideas which his Genius furnish'd to the Contemplation of his own Mind, are so clearly, so admirably express'd, that even the dullest Reader cannot help discerning that Palace he describes, or avoid feeling that Impression which the Poet meant to raise. It is this great, this divine Power that distinguishes true Poets from mere Versifiers; the latter only copy Nature, and that but faintly; the former surpass Nature, and transcend her. Therefore it is no Compliment, but a bare Piece of Justice done to *Milton*, when we not only compare him to *Homer* and *Virgil*, but even prefer him to both those great Poets; because his Genius evidently appears to have been superior to theirs, by the frequent Proofs he gives us of that Power which constitutes a sublime Genius, and which as it is more conspicuous in him than in any other Poet, obliges us to own him the greatest of Poets, for the same Reason that we own those to be Poets that he has excelled.

Upon these Principles we may safely maintain, that how deficient soever *Cowley* might be in Diction and Numbers, yet he was truly a Poet; and how excellent soever some Moderns may be in the Art of cloathing their Thoughts in Verse, which is what modern Criticks call Correctness in Versification, yet this alone cannot entitle them, or at least not justly, to the Appellation of Poets. Accuracy and Correctness are without doubt Advantages which add to the Beauty of Performances in which they are found; and it must be allowed, that all Performances in which they are wanting, are from thence very deficient; but still they are not Essentials. A Palace may be nobly design'd, tho' indifferently executed, and the Out-lines of a Figure may be admirable where the Colouring is indifferent; but in both Cases, the Reputation of the Architect and the Painter depends on the Essentials of his Art, and not on the Elegancy and Ornaments. It is in this respect that, except a very few, the Moderns are held to fall short of the Ancients, even by those who are most willing to cry up the former at the Expense of the latter. Yet it must be allow'd, that in respect to the Advantages that Poetry may derive from Learning, the Moderns have, or at least might have, great Advan-

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tages over the Ancients; for it is a Point out of Dispute, that in most of the Sciences we excel them. And as, in my Conception, a great Poet ought to be well versed in all Sciences, the Proofs of which must appear in his Writings, though naturally, and without Pedantry; so it follows from thence, that a modern Poet thus accomplished must, in this respect, be superior to any Poet of Antiquity. But as to Genius, which is the Essence of Poetry, it must be born, and never can be taught; and as it is this that conducts all the rest, so it follows from thence, that without a Genius equal to that of an ancient Poet, it is impossible that Learning and Criticism should enable any Modern to rival them. There may indeed be more Exactness, Elegance, and Correctness in what is performed; but the Performance will not be so noble, so elevated, or so apparently superior to the ordinary Efforts of the human Understanding; of which it would not be difficult to give some Instances, if I was not desirous of keeping within Bounds, which, in Discourses of this Nature, is a very difficult Thing.

It is from these Considerations, that whenever I read new Poetry, I am infinitely delighted when I see Genius appear, and those noble Powers exerted which I have, or at least have laboured to describe: But I must confess it is not often that I receive this Satisfaction; and this very Circumstance serves very much to heighten and exalt the Pleasure, whenever I do receive it. The last new Poem that has made such an Impression on me, is the *HERMIT*, which, I have heard, is the Work of the ingenious Mr. *Mallet*. In this Poem, there is not only Elegance and Variety, fine Sentiments and lofty Expression, but the essential Qualities of a Poet indisputably appear. His Imagination is not only warm and sprightly, but pregnant and sublime; his Pictures are equally majestic and striking; they are, in themselves, great and noble, and they are executed with a Force equal to the Height and Dignity of the Design. Hence it is that we see, in his Performance, that great Poetic Perfection which is at once so excellent and so rare; I mean, the rendering satisfactory and pleasing those Images which, in their own Nature, are apt to affect the Mind in a very different manner. The little barren Island of *St. KILDA*, which, in the Prose Description of a very accurate and sensible Author, makes but a very indifferent, though at the same time a new and strange Figure, as it is described by him, appears not only surprizing, but that Surprise is also accompanied with Pleasure. It appears the natural Scene of that affecting Story, which is the Subject of his Poem,

Poem, and is so united therewith, that we cannot help seeing the whole at one View, and retaining, after one has read the Piece, a clear and distinct Notion, and, which is more, a pleasant and satisfactory Remembrance of a Place that, otherwise, would be thought scarce worthy of finding Room in our Memory, or if retained there, must owe its Station to its Singularity. But such is the Force of Poesy, such the Power of a great Genius, that even Nature is changed and heightened in his Hands, and the smallest Things become considerable, if he thinks fit to celebrate or describe them; *ITHACA*, in that case, becomes as well known as the finest Island of *Greece*, and *KILDA*, the smallest of the *British* Isles, is consecrated, by a like Genius, to Immortality.

VERSES written by MADAME DE LA VALIERE, to
LOUIS IV. imitated.

THE Pow'r of Time we all obey,
All Things pass, and all decay;
Youth, a transient Blessing, flies,
Passion cools, and Beauty dies;
And Love, alas! too like the rest,
Only visits ev'ry Breast.
Search Ages past, and still you find
Falseness the Vice of ev'ry Mind:
Truth amongst us is but a Name,
And all our Sons shall be the same.
This Weakness ev'n in thee I find,
Tho' with a thousand Virtues join'd;
For once thy Heart confess'd my Pow'r,
That Heart whose Loss I now deplore;
But how unlike, alas! my Flame,
That, unrequited, burns the same!
And how unjust the Laws of Fate,
Our Hearts so different to create!

Why

Why was thine form'd so prone to range?
And mine incapable of Change?
Did Fate our Happiness design,
More like my Heart she'd fashion'd thine,
Or more like ev'ry other, mine.

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*Translation of AMARYLLIS's Speech in the third Act
of the PASTOR FIDO of GUARINI, beginning*
O! Mirtillo, Mirtillo, anima mea, &c.

OH! dear *Mirtillo*, dearer than my Life,
Couldst thou behold the tender painful Strife;
Thy Tears and Duty kindle in this Breast,
By Love and Fear alternately oppress;
No more wouldst thou reproach me as thy Foe,
But that Compassion which you ask, bestow.
Full of your own, to my Misfortunes blind,
You think her cruel, whom I feel too kind.
For what avails it thy poor suffering Heart,
That equal Warmth to mine its Sighs impart,
Since neither can the sweet Reward receive,
And Honour intercepts what Love would give?
Ah! why should Honour Love's soft Knots divide?
Or why against her Orders were they ty'd?
Thrice happy Brutes! who pair'd in Fields and Groves,
Confess no Law in Love, but only Love's.
Let Man, unenvy'd, nicer Reason boast,
Since by that Gift his Happiness is lost.
Clog'd by her Rules, those Pleasures we destroy,
Which you in happier Ignorance enjoy.
If Love be Guilt, why were we form'd to Love?
And why, if not, are we forbid to prove
The Joys it yields?—Thou, Nature, art to blame,
In our frail Souls to light the sinful Flame,

IF

If 'tis indeed a Sin ; and if 'tis none,
 That Law is too severe that calls it one.
 In vain I reason to evade its Force,
 Just, or unjust, resistless in its Course.
 I die, *Myrtilla*, if I grant thy Pray'r ;
 But oh, that Death were all I had to fear !
 For Life without thee is not worth my Care.
 But 'tis to thee, my fair unfully'd Fame !
 To the nice Honour of a spotless Name,
 Th' inviolable God of worthy Souls,
 That ev'ry Act, and ev'ry Thought controuls ;
 To thee I sacrifice each fond Desire,
 Warm'd by the Ardour of thy purer Fire.
 And thou, *Myrtilla*, Idol of my Heart !
 Forgive me whilst I act this rigid Part ;
 Condemn'd in scornful Looks to veil my Mind,
 And only cruel, where I can't be kind,
 So if unjustly you persist to blame
 This virtuous Fault, and Vengeance be thy Aim ;
 Know, injur'd Youth, the Scourge, or temper'd Steel,
 Would less afflict me, than the Pains you feel.
 Such Pity from my Soul thy Suff'ring draws,
 Those Pains themselves revenge thee on their Cause :
 In them I feel the sharpest Punishment
 That Rage could wish, or Malice could invent.
 At ev'ry Sigh thy hapless Passion breaths,
 My lab'ring Breast with double Anguish heaves ;
 Whene'er you weep, in Tears of streaming Blood
 (Tho' dry my Eyes) my Heart repays the Flood :
 And thus distress'd, I more than share thy Pain,
 For thou canst taste of Ease, who canst complain :
 But I in Silence mourn the tedious Day,
 And weep, unseen, the sleepless Night away :

In vain, alas ! I weep, in vain you grieve ;
The Pity I would grant, you can't receive ;
Nor dare I ask the Pity I would give.

A S O N G.

I.

WHILST Time in Absence you destroy,
Unpleas'd all Day, asleep all Night ;
You waste those Hours you might employ,
And wound that Heart you might delight.

II.

Perhaps, my Quiet to destroy,
Whilst thus I mourn, may please thy Pride.
But is my Pain thy only Joy ?
Say, hast thou not a Wish beside ?

III.

To this neglected Form, in vain
The Gods its little Beauty gave,
If you the Conquest still disdain,
Or like the Triumph, not the Slave.

IV.

But oh ! misjudging Youth ! beware,
Nor wanton act a Tyrant's Part ;
Tho' Empire be thy only Care,
Who rules secure, must rule the Heart.

V.

Precarious is that Monarch's Pow'r,
Whose Slaves reluctantly obey;
For those who once his Right deplore,
Are quickly Rebels to his Sway.

VI.

Then say, some new Invader's Arms
Successful by this means should prove;
Who not engross'd by Glory's Charms,
Should what he conquers deign to Love:

VII.

If wisely this revolted Heart,
Impatient of its Wrongs and Pain,
Should take the kind Usurper's Part,
Sollicit his, and break thy Chain;

VIII.

Repentant then, too late thou'lt grieve
The Change thy Folly wrought in me,
When Gratitude to him shall give
That Heart, the want of it lost thee.

LITERARY MEMOIRS.

Essai sur l'Education de la Noblesse.—That is, *An Essay on the Education of Persons of Condition.*—A Paris, chez Durand, rue S. Jacques, à S. Landry, & au Griffon, 1747. In Twelves, the first Volume containing 367 Pages exclusive of the Introduction and Index; and the second 360 Pages exclusive of the Index.

THE Author of this Treatise informs us, that he has actually spent a great Part of his Life partly from Choice, and partly from Necessity, amongst young People, which gave him frequent Occasions of discerning the many ill Consequences that attend an erroneous Method of Education, at the same time that it enabled him also to discover the Remedies proper to be applied, as well for the Prevention as the Cure of these Disorders. It was this that induced him to write the Treatise before us, in which, as he observes, tho' he treats of many Sciences, he teaches none. He only lays down a Method in which they may be taught speedily, and with the utmost Facility; he apprehends this may prove the more useful, because it is observed, that the Youth of this Age are, generally speaking, given up to Indolence and Pleasure, for which he thinks they ought rather to be pitied than blamed; because in his Judgment, this is not so much the Effect of the Depravity of their Inclinations, or the Weakness of their Judgments, as it is of the Want of Care in those who were entrusted with their Education, and of that constant Attention which ought to be had to the Cultivation of tender Minds, and the Education of Children of Persons of Condition, even from their very Infancy.

The first Chapter of his Book is spent in showing the *Usefulness of Education*; and tho' it is true, that in doing this he does not give us many new Thoughts, yet he has disposed his Notions in such a manner, and clothed them with such a Sort of Expression, as gives them an Air of Freshness. He observes, that as the Propagation of our Species is what we owe to Nature, so the Education of Children is a Duty indispensably owing to Society; and therefore in some ancient

Republicks, the Education of Youth was very wisely made a Part of their Political Constitution, and a Branch of their Government. He very much blames the Relaxation of Discipline amongst the Moderns, who are too apt, as he says, to look upon Children as Burthens, and to study nothing about them so much as how to get rid of them. This, says he, begins often very early, and without the least Respect to the Ties of Nature. The Roar of the Lioness shakes the Forest, if you offer to take her Whelps; but a fine Lady parts with the Hopes of her Family to a Nurse without the least Reluctance. There is somewhat coarse in this Comparison, but that is atoned for from its Justness. The Breed of Lions never degenerates, but the Children of Persons of Distinction, by sucking the Milk and passing the first Years of their Infancy among the Dregs of the People, lose all the Advantages they derive from Birth, and retain thro' Life the base Notions they acquired from those with whom they were bred. He suggests, that when they grow up they are not much better dealt with; that modern Parents are so attentive to their own Ease and Pleasure, that they will not give themselves the Trouble of bringing up their Children; and that the Views before-mention'd involve them in such an Expence, that to avoid increasing it, they become Oeconomists in the only Affair that might best justify Expence, that of their Childrens Education. Thus the rising Generation suffer, as well for want of proper Instructions as good Examples, and are thrown into the World with such Disadvantages, that the Follies they commit are owing rather to Misfortune, than to their own Faults. But if the Children of the Lazy and Luxurious become the Victims of their Father's Vices, those are not at all less unhappy who have Parents of quite a different Disposition. Misers refer every thing to Fortune, and persuade themselves that if their Children be but left rich, they have done all for them that they ought; whereas in Fact, there is no Sort of Connection between Fortune and Felicity; but he who makes his Son a worthy Man, is a much more prudent Father than he who leaves him wealthy. The true Riches of Mankind are those that belong to the Mind, which cannot be lost by Accident, torn from them by Injustice, or the Possession of which is limited to a particular Country. Good Sense, Learning, and the Knowledge of the World are the most valuable Treasures, which a right Education will certainly confer, and which neither particular Misfortunes, nor general Calamities can sweep away. The Advantages derived from Birth are great,

but

but those from Breeding greater; for without the latter, the former are of little Worth; whereas the Effects of a right Education supply the Deficiencies of Birth, and make a Man the first of a new Family, which is certainly much better than being the last of an old one.

The *Choice of a Governor, or Preceptor*, is the Subject of the second Chapter, in which he confesses, that it is equally difficult to give right Rules for the Choice of such a one, and to find one who will come up to them when they are given. Their having a little *Latin* and *Greek*, and being in a Condition that obliges them to impart their Skill at a very low Rate, are the Qualifications commonly expected, yet these are but of small Importance. He who has the Direction of Youth ought, in the first Place, to have great Integrity of Heart, and Purity of Manners; in the next, a large Compass of useful Learning; and lastly, an Easiness of Address, and a perfect Knowledge of the World. It is not to be expected from him, that he should teach his Pupils every Science; no, he is only to direct when and by whom they are to be taught, and to superintend their Progress; while they are teaching, he is to prevent their losing at home what they have acquired at School; he is to see that, by going to School, they become Scholars; he is to inform them of the Uses of what they learn, and to make their Diversions subservient to their Education. In a single Word, he is to be a kind of Vice-Father, who is to have his Eye perpetually upon what his Pupils say, do, and act; he is to encourage without Flattery, to correct without breaking their Spirits, to instruct perpetually, but imperceptibly, and to consider the Welfare of his Pupils, not only as the Business of his Life, but as the Reward of his Labour; which he will naturally do, if he has a true Sense of his Duty, a just Conception of the Consequences that flow from cultivating a rising Genius, and a rational Pride in observing how much even superior Parts may be helped by a just Care in Education. There is no Fault more common than deferring too long the Choice of a Governor, except it be dismissing them too soon. The Women are too fond of keeping Boys in the Nursery, and by this means they so soften their Minds by over Indulgence, and so weaken their Constitution by Excess of Tenderness, that when they come to be put under a Governor, they find every Task attended with insurmountable Difficulties, and sink under ordinary Exercises, as if they were intolerable Fatigues. A young Man of Condition is not to be trusted either with his Fortune or himself, at the Age of seventeen. To take his Governor from him then, is like dismissing a Physician

Physician at the Crisis of the Disease, or disarming a Man at the very Instant he is going to take the Field. Yet this, our Author tells us, is a common Custom in *France*, which he affirms to be directly against Reason, as well as against the Usage of other Nations; because the Vivacity of their Parts, and the Levity of their Inclinations (these are his own Terms) render it necessary that a *French* Pupil should have his Governor left longer about him, than a young Man of another Nation, instead of setting up so much sooner for himself; which he ascribes to a Self-sufficiency, that is frequently Self-destructive.

His third Chapter relates to *the first Rudiments of LEARNING*. It is a false Notion that Children can be taught nothing while they are very young. We see that they learn of themselves to speak, and as soon as they begin to prattle freely, they might with a little Diligence and Application be taught to read. He mentions several new Methods that have been invented for that Purpose at *Paris*, and, which is of much greater Consequence, have been practised with Success. These Methods consist in adapting several Kinds of Play to this End, and he assures us that these have been so effectual, that even *Savoyards* (whom the *French* will have to be the dullest of all Nations) have in the Space of six Weeks learned to spell and to read. He is then for giving them Books of Proverbs, Fables, and moral Stories in their Mother Tongue, and he lays a great Stress upon these being well printed, adorned with Cuts, and neatly bound; the Cost, he says, is small, and the Attention, nay and the Ambition too of Children may be awaken'd by this Means. Writing may very soon follow Reading; Children naturally incline to it, they may be taught to trace their first Characters in Sand, on a Slate-Table, or with Chalk, till of themselves they desire to use a Pen. But he gives many Cautions against Hurry, and would have Children proceed slowly, and know what they are doing in respect to one thing, before they are put upon another. By these gentle and pleasant Methods, he thinks, Reading and Writing, which are the Pillars of all kinds of Learning, may be very soon, and very perfectly attained; which, as he justly observes, is a great Point; for the Foundation once laid, and early laid, the Superstructure will be the sooner and the more securely raised.

The *Principles of RELIGION* are the Subject of his fourth Chapter, and he discourses of them very rationally. He lays it down as one strong Reason, why Boys should be taken early out of the Nursery, that they may not have the first Principles

Principles of their Religion taught them by Women, who instead of seasoning their Minds with useful and important Truths, are but too apt to fill them with idle Tales, and dangerous Superstitions. Care is also to be taken, that in a Matter of so great Concern they should be treated as rational Creatures, and not as Parrots; that is to say, that more Regard be had to their comprehending clearly what they are taught, than to their getting Things by Heart. He very warmly recommends plain and useful Catechisms; next to these, historical Abridgments of the Old and New Testament, that they may have a perfect View of the Scope of them, and the Harmony and Connection of their several Parts. The Scriptures themselves are to be read with judicious Comments, in which their literal Sense is explained, and the Customs and Manners of the several Nations that are mentioned in them. He is also for reading *Grotius's* Book of the Truth of the Christian Religion, Bishop *Huet's* learned Work in Proof of the Gospel System, and a later Piece entitled, *Christianity demonstrated from Facts*. He is likewise for proposing the Objections that have been raised by Infidels of all kinds, and showing how they may be refuted. Lastly he observes, that the utmost Pains is to be taken to impress this, not as a speculative, but as a practical kind of Knowledge, by showing the Utility of Religion in the Conduct of human Life, and the vast Advantages derived from Christianity to Mankind in general, consider'd as well in the Light of Individuals as of Members of Society. By this Method he thinks that young Minds may be best fortified against the Delusions of Wit, and the Seductions of Pleasure; and that the Understanding being once thoroughly possessed of Truth, will be less liable to be deceived by the Sophistry of Unbelievers, or led astray by the Arts of such as abandon themselves to their Passions.

The *Method of learning* LANGUAGES comes next, and he very judiciously proposes the Beginning with the Grammar of their Mother-Tongue, which he observes has two Advantages, first, that it gives a general Notion of Grammar, which is of great Use in learning all Languages; secondly, it enables young People to speak with Purity, and to write correctly. When this is tolerably attained, he is for proceeding to *Latin*, for learning which he recommends the new Method, or the Grammar of *Port-Royal*; he insists very much upon the Helps that may be derived from Analogy; and laying it down that the great Difficulty in learning a Language, is to acquire all the Words that are in it, he

he from thence deduces the following Explication of the Time in which the *Latin* Tongue may be fully and perfectly acquired. There are in it about twenty thousand Words; if fifty of these can be learned in one Hour, then by the Application of one Hour in the Morning, and another at Night, a Boy may very well learn one hundred in a Day, and consequently the whole Language in seven Months; but he thinks it very well if this Task be got through in a Year. Then he is for proceeding to the plainest Books, such as the Colloquies of *Corderius*, next those of *Erasmus*, so from the easier to the harder Prose Authors; after which he advises reading the Poets; but he is against putting Boys upon making Verles or Themes, instead of which, he strongly recommends the double Translation from *Latin* into their Mother Tongue, and from their Mother Tongue into *Latin*. When a Youth is once Master of this Language, he shews by what Methods *Greek* may be speedily and effectually taught, insists on the Use of the learned Languages, and shows, that without a just Knowledge of them, there is no arriving at a correct and elegant Taste. As for modern Languages, the *Italian* and the *English* he thinks most necessary to a *French* Man of Quality; and if there is a Prospect of his making either War or Politicks his Profession, he would have him learn the *German* or *High-Dutch*, which he very rightly apprehends must prove extremely useful to one who is to pass his Days in Camps, or to act as a Minister at any of the Courts of the many Princes of the Empire, which is generally considered as the School to the *French* Negotiators.

The Method of acquiring GEOGRAPHY, is the Business of his sixth Chapter, which he opens with observing, that without a competent Knowledge of Geography, History cannot be understood; the Art of War must remain obscure, no kind of Notion can be obtained of Politicks, nor is it possible to have just Ideas of Navigation or Commerce; besides, says he, this Branch of Learning is so very easy, that it is a Shame not to be acquainted with it. He is for opening this Study with giving young People a true Notion of the Globes; and first of all explaining to them, in the easiest and most familiar Manner, the *Copernican* System; then proceeding to the terrestrial Globe, and having made them well acquainted therewith, shewing next how all that is represented thereon may likewise be delineated on a Flat, as in the Maps of the World in two Hemispheres, and how the several Propositions demonstrated on the Globe are to be apprehended on the Planisphere. When this is once got over, the next thing is, to clear the Disposition

sition of the several Parts of the Earth to one another, so as to explain the Routs by Land, and the Manner of Sailing from one to the other by Sea; as for Instance, the different Methods of carrying on the *East-India* Commerce, first over Land by Camels, then by Sea and Land jointly, as when this Trade was in the Hands of the *Egyptians*; next by the *Cape of Good Hope*, which was discovered by the *Portuguese*; lastly through the *South-Seas*, by doubling *Cape Horn*; as also the Routs that are still sought for by the North-East and North-West Passages. These Things being known, the Map of *Europe* is next to be considered, all the Parts of it explained, in reference to the different Soils, Climates, Length of the Days and Nights, and the Causes of all these. Then the Extent and Boundaries of every Kingdom ought to be pointed out, and its Connection shewn with the Dominions of the neighbouring Powers; and when these Things are well understood, Recourse is to be had to particular Maps, in regard to which, the Capital is first to be regarded, then the Situation of the chief Cities of every Province in respect to that Capital, lastly the Ports in every Province. As difficult as this may appear upon Paper, such as have the Direction of Children, and are qualified for the Office they have undertaken, will find all this not only very practicable, but very easy when they come to carry it into Execution; more especially if they take care to fix the first Principles of the Science, before they proceed farther; for there is a natural Curiosity in Children, which once awakened, will make Geography a favourite Study; more especially if large Globes, good Maps, and those finely illuminated, are made use of: And when they are once brought to have a Relish for the Science, the History of the respective Countries may be taught them; and this must be the Work of their Governor, who being always in their way, and ready to answer every Question they ask, will enable them to make a surprizing Progress in useful Knowledge, in a very short Space of Time; more especially if after going through the Heads before-mentioned, he obliges them to take Notice of the Courses of great Rivers, of the Cities that stand upon them, and accustoms them, when they read Books of Travels or News-Papers, to have Recourse to a Pocket Atlas, and find every Place of Note mentioned in such Books or Papers.

The seventh Chapter treats of HISTORY, and therein the Author shows very copiously the various Uses of this pleasing and entertaining Study; but he previously observes, that without a competent Knowledge of Chronology and Geography, this cannot be read with any reasonable Expectation of Suc-

cess. He then enters into a very curious and copious Detail of the proper Method of perusing general and particular Histories; advises to begin with Abridgments, and to compare these with Maps adjusted to the ancient Empires; so that young People may exactly know the true Extent and the particular Provinces of the *Affyrian, Persian, Greek and Roman* Empires. He then advises the reading original Authors, in the Order which he lays down, with a short Character of each of them. He proceeds next to modern History, for which he gives the same Directions, and adds a proper Catalogue of Books. But he very justly observes, that being barely acquainted with Facts, Dates and Places, by no means answers the Design of History, and therefore he expects that the Governor should all along instruct his Pupil in the Reason of Things; show him how small States grew first into great Kingdoms, then into powerful Empires, the Cause of their Decay, the Manner in which they were ruined, and how new Empires rose upon their Fall; the Characters of great Personages, such as Heroes, Legislators, Conquerors, Generals, Statesmen, Favourites, and, in a word, all such as have distinguished themselves by their Virtues or their Vices, in all Ages and in all Countries. He would have these Discourses seasoned with moral, philosophical, political, physical and commercial Reflections, that the young Student may enter thoroughly into the Advantages derived from this Science, and see clearly that as Geography enables him to travel over the whole Globe in his Closet, so History may afford him all the Lights of Experience, in the Compass of a few Years, and enable him not only to judge of the past but of the present, and by a Penetration, derived from a Comparison of Causes with Effects, look forward into Futurity, so as to form just Notions from what has happened heretofore, of what may and probably will happen hereafter. But above all, he recommends the Study of the History of his own Country as the only certain and effectual Method of knowing the Origin, the Rights and Privileges of our Ancestors, the Changes that have happened in the Constitution, the Growth and Decadence of the Power of Prince and People, the true Characters of Monarchs, Ministers, Generals, Prelates, and other remarkable Persons, the particular History of their Families, and whatever else may contribute to the gaining a clear, circumstantial, and direct Idea of the past and present Condition of Things at home.

The *Knowledge of HERALDRY* is recommended in the eighth Chapter, which is a kind of Supplement to the former, and is very short. He remarks very pertinently, that as this

Sort

Sort of Learning has various Uses, so it is peculiarly adapted to the Capacities of young People, as it requires no other Qualifications to attain it, than Eye-sight and Memory. He observes, that with this may be joined the Origin of Titles of Honour, of the high Offices of State, and of the several Ranks and Degrees in Civil, Military, Ecclesiastical, and learned Professions, all of which are things easy to be comprehended in themselves, may be retained without any great Burthen on the Memory, and have a vast Variety of Uses, as well in regard to Reading as to Conversation, in which he is certainly right; and for this Reason it is, that some very great Statesmen have applied themselves with greater Diligence to this Sort of Study than at first one would conceive was consistent with their Dignity, or reconcilable to the small Portions of Time left them for such Purposes. But in the Occurrences of high Life especially, there are so many things that depend upon this Sort of Knowledge, and which are expected from them, tho' the Want of them would be overlooked in other People, that upon serious Reflection we cannot help approving, what upon its first mention we might be tempted to condemn.

The ninth Chapter regards the MATHEMATICKS, and in respect to Studies of this kind, he recommends beginning with Arithmetick and Algebra, from whence he would have a young Man of Quality conducted through Geometry in all its Branches. But he observes, that there is no absolute Necessity of going to the Bottom of these Studies; because this cannot be done without suffering the Genius to be captivated by them, which would totally overturn the Design of a universal Education. He confines therefore the Application of the young Student to the comprehending perfectly the Principles of the analytick and synthetick Methods of Reasoning. The former, as he justly observes, after a little Practice becomes easy and familiar, accustoms People to think methodically and correctly, and to deduce every thing with such Connection and Certainty, as must give a Habit of desiring the same Precision in regard to other Subjects. The Uses of Geometry again are so numerous and so apparent, more especially in Surveying, Fortification, the Doctrine of the Sphere, and Mechanicks in all its Branches, that when a young Man is once acquainted with its Principles, sees how far they extend, and thro' what Fields of Knowledge they lead him with the utmost Security, he cannot think the Journey either tiresome or tedious, more especially if his Tutor is a Man of Penetration and Ingenuity, one who

knows how to diversify his Views, and to give him a true Sense of the Importance of this excellent Science, which has nothing in it either dry or laborious, but in the very Beginning.

The tenth Chapter treats of PHILOSOPHY, and therein the Author is at great Pains to remove the false Notions which it seems are common in *France*, of the Nature of this Study, as if it sower'd the Minds of Men, render'd them unfit for Society, and made them affect Solitude, and place the Height of Wisdom in a stern Visage, and a severe Conduct. He observes, that this has no Sort of Foundation either in Reason or in Fact. The Knowledge of Nature in all its Parts, is so far from having any Operation of this kind on the Mind, that, on the contrary, it raises and exhilarates the Spirits; and tho' it seldom causes much Vivacity, it preserves a constant Chearfulness, accompanied with a Calm of Mind, and an Equality of Behaviour, hardly any other Way to be attain'd. He instances in *Socrates*, who was so far from being of a waspish or reserved Disposition, that he was well acquainted with the polite Arts, sung, danc'd, carried Arms, and established a great Character as a Soldier. He mentions *Xenophon* with the same View, who at the same time that he was eminent as a Philosopher, was distinguished as one of the greatest Captains in *Greece*, and obtained the Favour of *Cyrus* the younger, by entertaining him at Table with that harmonious Eloquence, which acquired him the Sirname of the *Attic Muse*. He observes that *Plato* had likewise served in the Army, and in his younger Days wrote Songs, and other Pieces of Poetry. He concludes from hence, that these Prejudices are weak and foolish, and that we ought to consider Philosophy in the most amiable Light, as the highest and most refined Part of human Knowledge, and which teaches us to have right and correct Notions of Things above, about, and below us; in fine, of a supreme Being, and of all he has made for the Use of Man, or for the Exercise of his Faculties. He shows that Philosophy destroys Superstition, pursues Truth, expells Ignorance, extirpates Vice, teaches the right Use of good Fortune, and how to bear the want of it. In short, that it is the very Summit of Science, suited to all Ranks and Conditions, which adds Lustre to the highest Stations, and enables those who possess it, to bear every Calamity with Patience, and to lead, if that be their Lot, the lowest kind of Life with Content.

The Nature and Utility of LOGIC falls next under Consideration. Reason is given to be the Guide of Man; but
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in order to render it more capable of performing this Office, it is requisite that Reason itself should be brought under some Regulation. Truth ought to be the Object of all Enquiries, as the doing what is right should be the Aim of all our Endeavours; but in both these Pursuits Experience teaches us, that a Man may very easily mistake his Road, if his Reason be not properly cultivated; and hence arises the Necessity of bringing it under Rules, and becoming acquainted with that Art which is stiled Logic. *Aristotle*, who made the whole Compass of Science the Object of his Care, reduced this Part of Philosophy into Method, that is to say, he invented and brought into Practice the Syllogism, which is indeed the most natural and conclusive Method of Argument, and to which the Reasonings of those who would treat all Logic with Contempt, may be very easily reduced, that is to say, provided they carry in them any Thing of Force or Weight. The *Syllogism*, as he observes, consists of three Parts, a *Major*, a *Minor*, and *Conclusion*; of which he gives this Instance: *Whatever is warm dilates the Air: but the Beams of the Sun are warm; therefore the Beams of the Sun dilate the Air.* The two first Propositions are stiled the *Premisses*, and the last the *Deduction*. Such as dislike Scholastic Terms may be pleased to consider, that nothing can be more rational than to expect that where the Demonstration of a Thing is undertaken, the Proposition should be first fairly stated, the Medium or Proof clearly laid down, and the Inference plainly deduced. There is another Sort of *Syllogism* called the *Enthymeme*, frequently used even by those who have no Tincture of Logic. In this the *Minor* or middle Proposition is left out; as for Instance, when I say, *Whatever renders Men better is amiable; therefore Virtue is amiable.* It is evident from a very little Consideration, that the *Minor* of this Syllogism is, *Virtue renders Men better*; but this being apparent in itself, there is no Necessity of preserving the strict Form in drawing the Conclusion. Geometrical Demonstrations are the truest Logic; and therefore one great Use of that Science, especially to young Men, is to give them a right Habit of Reasoning. But after all, tho' the old Logic of the Schools may with greater Propriety be called the Art of Disputing, than the Art of Reasoning, yet some short Systems formed upon their Principles, may be very useful to young People, as well in helping them to express their own Thoughts clearly, as for enabling them to discern the Strength or Weakness of other Folks Arguments. And this is all that in respect to Logic our Author recommends.

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The twelfth Chapter relates to METAPHYSICS, which our Author thinks ought properly to follow Logic; but he declares plainly against the Metaphysics of the Schools, which, as he justly observes, are full of useless Questions embarrassed with inextricable Difficulties, and serve rather to make People doubt every thing, or to plunge them into a vast Scene of Error, than to give them any just Notion of those important Truths, which are the proper Objects of this Science. He recommends two Books as sufficient to acquaint the young Student with the necessary and useful Parts of this Branch of Learning; the first is the *Bishop of St. Asaph's* Abridgment of Mr. *Locke's Essay on the Human Understanding*, of which he gives a very high, that is, a very just Character; the other a posthumous Treatise of Mr. *Bossuet*, intitled, *Of the Knowledge of God and of One's Self*, written for the Use of the Dauphin, Grandfather to the present French King. When these Pieces are well understood, he thinks that Mr. *Locke's* own Work, and *Mallebranche's Enquiry after Truth*, may be read to his Pupil by the Tutor, and explained with great Advantage. He suggests, that the Being and Providence of God should be fully and clearly demonstrated to the young Student; then the Nature, Immateriality, and consequently Immortality of the Soul, should be set before him in a very full and affecting Light; and lastly, the Freedom, the Extent of the human Understanding, the various Faculties and Powers of the Mind, should be rendered perfectly intelligible, as the most effectual Means of inculcating and establishing true Notions of what are and what are not the proper Objects of our Enquiries, as the surest Method of encouraging young People to study with Application Points of real Utility, and dissuade them from vain and fruitless Endeavours to penetrate Mysteries that lie beyond the Reach of their Abilities, and with respect to which the utmost Assiduity can only serve to fill their Heads with groundless Fancies or dangerous Errors. By this Method he thinks, that Credulity and Incredulity, the two Rocks upon which Men of serious Dispositions are most apt to split, may be effectually avoided, and the Meditations of a young Man turned on those Subjects, the Investigation of which are most likely to establish a solid Peace of Mind.

The *Art of inculcating MORALITY*, is the next Point insisted on, which the Author opens with an excellent Display of the Degeneracy of the present Age. He observes, that Ambition, Luxury and Pleasure have now no Bounds: The first of these, says he, renders every Man who is possessed thereof, inclined to think himself the Center of all Things; he

is for seizing all, subjecting all, and keeping all; he knows neither Love for his Country, nor Fidelity to his Friends; and if he seems exact in the Performance of his Duty, it is with a View only to his own Ends. His Interest decides as to his Hate and to his Friendship; and Justice, Probity and good Faith, are Words of course often in his Mouth, but of which he has no Feeling. Luxury is a kind of Torrent that bears down and overturns all things; Superfluity is regarded as if it were necessary, and very often People submit to want Necessaries, that they may purchase Superfluities; every body affects Show, and it is fashionable to live at a great Expence, and beyond what one can afford. The Reign of Pleasure is become boundless; Men are no longer ashamed of professing, that their great Aim is that which an honest Man ought to despise. These mean and profligate Notions debase the Mind, corrupt the Heart, and confound the Understanding; they are the Sources of public Mischief and private Misery; they have been so in all Ages, and are so in all Countries; and a very little Reflection, assisted by a very few Observations, will convince even a young Man of the Truth of this, and consequently of the Necessity of confining our Desires within reasonable Bounds; which is no other than the Science of Morality. He acknowledges, however, that this is not to be carried to Extremities, nor is it to be expected in the present Times, that Men should live with the Severity of the *Greek* Philosophers, the Parsimony of the ancient *Romans*, or the Purity of the primitive Christians; but it may be now and always expected, that they should act like rational Creatures, obey the Dictates of Conscience, and fulfil the Obligations of Religion. In order to this, young Men should be shown that this is not only their Duty, but their Interest; that Honour is a better Principle than Ambition; that Oeconomy is the true Source of Riches; that Temperance is the Parent of Pleasure; that Probity is very consistent with the highest Stations; and in fine, that the true Way to be great is to be good. He suggests, that instead of treating these Matters systematically, and demonstrating them by a long Chain of Reasoning, it is better to discourse of them occasionally, to insinuate them perpetually, but gently, and in a familiar manner. He hints likewise, that even their Pupils may be drawn to make these Discoveries of themselves; to look upon it as a Point of good Sense, to consider all Things in a right Light; to value themselves upon despising low and sensual Pleasures, and to combat mean and vicious Views, by Desires of attaining nobler and more satisfactory Enjoyments. In order to this, he thinks

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it highly necessary to inspire young People with virtuous Passions, and to encourage them to distinguish themselves by Prudence, Decency, and Moderation, in an Age which, vicious as it is, never fails to pay a just Respect to sublime and noble Qualities, where they appear to be the genuine Effects of Principles, and not the artificial Habits of a self-seeking and designing Hypocrisy.

The fourteenth and last Chapter recommends the *Study of PHYSICS, or the Knowledge of Natural Things*. He observes, that there is no one Quality so inseparable from Youth as Curiosity, and that this well managed is sufficient to excite a strong Inclination to enquire into, and to become acquainted with whatever is the Object of our Senses. The World is a Theatre full of admirable and entertaining Spectacles, whether we look upwards to the Heavens, and consider those vast and beautiful Orbs that roll over our Heads, distinguish Day and Night, diversify the Seasons, and contribute to a Multitude of other Uses; or whether we confine our Views to the Earth, surveying all the Variety of Trees, Grains, Flowers, and Herbs, which it bears upon its Superficies, or penetrate into its Bowels, and examine the amazing Treasures that are confined in its Intrails. The Animal Creation affords an inexhaustible Fund of useful, curious, and entertaining Speculations; and if to vary these, or to understand them the better, we consider Air and Water, new Wonders arise, and new Sources of Pleasure. To look upon these with a careless and undistinguishing Eye, is the Custom and Misfortune of the Vulgar; to regard them with a serious and deliberate Attention, to study them with Diligence, and to add the Knowledge of one thing to that of another, is the Privilege and Distinction of superior Minds, which ought to accompany those whom Providence has placed in a superior Station. He declares however, against all blind Submission to philosophical Systems. He allows, that young Men may read *Aristotle, Bacon, Descartes, Boyle, or Newton*; and that they ought to read them with Deference and Respect; but at the same Time should be exhorted to remember, that Truth is the great Thing to be regarded, and not the Notions that other Men have considered as Truths. He takes a great deal of Pains to enumerate such *French Treatises* as may be serviceable to young Men inclined to these Studies, and is very careful in pointing out the easiest and most natural Method of Proceeding from one Branch of natural Knowledge to another; so that a just Idea of Physics may be gained without Labour

bour, and all the Wonders of the Universe survey'd without Uneasiness or Fatigue. He shows how every Branch of true Learning is subservient to another, and how the different Parts of a regular Education conspire to form that Perfection which a wise Parent would wish to see adorn the Mind of his Son. He observes, that the Period between Infancy and Manhood is abundantly sufficient for all these Studies, and that there is Time enough to acquire whatever is useful, honourable, or advantageous to Mankind in this Life by the Time, that according to the Course of Nature a Child grows up to the State of Man; so that it is not for want either of Parts or Leisure, but of due Attention, and a just Education, that young Gentlemen come raw into the World, and addict themselves either to Folly or to Vice, for want of knowing how to bestow their Time better, or to make a right Distinction between seeming and real Good.

Thus we have run thro' the whole first Volume of this *Essay on genteel EDUCATION*, and have endeavour'd to adapt the Principles it contains, the Advices therein given, and the Helps that the Author furnishes, to the Use of *English* Readers; for as to the general Turn of the Work itself, it is entirely *French*, and consider'd in this Light, an Extract may be of as much, or more Service than a Translation.

The second Volume is pretty near the same Size, and if the Publick shows by the Reception of this an Inclination to be as well acquainted with the Contents of that, we shall not fail taking some future Opportunity to oblige them. At present we may have Leave to say, that this Method of giving not only the Title and Subject, but the Marrow and Substance of foreign Books, is a Thing of great Utility to the Lovers of Reading, inasmuch as it gives such as are acquainted with the Language in which they are written, an Opportunity of knowing whether they deserve to make a Part of their Libraries, and at the same Time brings to the View of others a Treasure of Learning, which must otherwise have remain'd (in respect to them) for ever concealed.

HISTORICAL MEMOIRS.

The History, Present State, Political Interests and Connections of the Kingdom of PORTUGAL, since the Accession of the House of Bragança; with some Reflections on the Probability of reviving the Portuguese Interest in the East-Indies.

TO give the Reader a distinct and correct Notion of the present State and Condition of the *Portuguese* Nation, it is necessary to say somewhat of the Situation of their Country, which is very pleasantly extended on the Coast of the *Atlantic* Ocean, about three hundred Miles, or somewhat more in Length, from South to North, but scarce any where one hundred Miles broad, from West to East. The Climate is very fine, and the Air esteemed as wholesome as any in *Europe*, notwithstanding it lies so far South, the great Heats being tempered by the Sea Breeze. As for the Soil, it would be every where extremely rich and fruitful, if the greatest Part of the Country were not mountainous; but notwithstanding this, they have a great deal of excellent Corn in the Vallies, the Sides of the Hills produce in great Plenty the richest Fruits, and from the Bowels of the Earth they dig almost all Sorts of Metals, Gold and Silver not excluded; of the last mentioned Metal they are believed to have the richest Mine in *Europe*, which is that of *Guacaldana*, which yields one Year with another Silver to the Value of two hundred thousand Pounds. There are also three great Rivers, that after watering the Lands, empty themselves into the Sea, in this Country, viz. the *Douro*, the *Tago*, and the *Guadiana*. After this Description, the Reader will easily believe that for its Size this Kingdom is much more populous than *Spain*, and the People also beyond comparison more industrious. Some Writers would persuade us, that the *Portuguese* are generally speaking a very corrupt and bad Sort of People; according to the common Proverb, "Take a *Spaniard*, strip him of his good Qualities, which are but few, and you make him a *Portuguese*." These kind of national Reflections are, generally speaking, as ill-founded as they are ill-natured, and ought never to be repeated but with a View to refute them. In their Discoveries, which led the way and suggested the Design to *Columbus*, they shewed

shewed themselves a penetrating and enterprizing People; their Conquests in the *Indies*, though now lost, are yet Proofs of a Courage and Conduct that deserved better Fate; their reviving Naval Power in *Europe*, and carrying it to so great a height as they did in a few Years, ought to procure them, with us at least, a better Character. But there is one Circumstance relating to the *Portuguese*, the Truth of which cannot be disputed, and which is alone sufficient to wipe off all the Imputations of their Enemies: They have always been remarkable for their steady Loyalty to their Kings, as on the other hand their Monarchs have been no less distinguished by their Justice, Moderation, and sincere Affection for their Subjects.

Philip II. of *Spain* seized this Country, and annexed it to the rest of his Dominions, in 1580; but the People were equally dissatisfied with his Title, and averse to the *Spanish* Government, which was, to say the Truth, the Ruin of their Country. It was this that gave Occasion to the *Dutch* to deprive them of their Settlements in the *Indies*, on the Coast of *Africa*, and, in a great measure, of the *Brazils*; for the *Spaniards* looking upon this as a conquered Kingdom, took but little Care of their Concerns; and the *Portuguese* Nobility, who had formerly shewn so much Courage and Constancy in the Service of their native Princes, were far from exerting themselves in the same manner for the Support of Strangers, who they plainly saw neither used nor wished them well. At last tired out with the bad Behaviour of such as were sent to govern them by the Court of *Madrid*, they resolved to throw off the *Spanish* Yoke at all Events; and it so fell out, in 1640, that a fair Opportunity offered itself of carrying into Execution what they had so long designed. *John Duke of Bragança*, Grandson to that Duke who was Competitor with King *Philip* for the Kingdom, was prevailed upon to hazard his hereditary Estates, which were very little short of one fourth of the Kingdom, in asserting of his Title to the whole; and the People supported him so unanimously, that there is no Revolution recorded in History to have been more general, more effectually, or more secretly brought about, or with less Effusion of Blood, than this, by which he was raised to the Throne of *Portugal* by the Title of *John the Fourth*; and his Subjects were as steady and constant in supporting him upon the Throne, as they had been universally willing and ready to raise him to it, though the *Spaniards* maintained a long War, in hopes of recovering this Kingdom, and though the *Dutch*, notwithstanding they were then fighting for their own

Liberties against the same Crown, prosecuted their Designs in the *Indies*, and in *Brazil*, against the *Portuguese*. It is true, that they lost several of their remaining Settlements in *Asia*; and that it was with great Difficulty they preserved *Goa*, *Bombay*, and a few inconsiderable Places on the Continent; but in the *Brazils* they had better Fortune, the People preferr'd their Government to that of the *Dutch*, and in a short time they recover'd all that they had lost.

John the IV. died in 1651, without seeing an End of that War which his Accession had occasioned. He left his Dominions to his Son *Alphonso* VI. then a Child, under the Tutelage of the Queen Dowager his Mother. This gave the *Spaniards* a great Advantage, and nine Years after they obtained still a greater; for at the Conclusion of the Peace of the *Pyrenees*, the *French*, who had hitherto been the warm and almost the sole Allies of *Portugal*, engaged to give that Crown no farther Assistance; but either their great Regard for their own Interest, or the natural Perfidy of that Nation, induced them, in direct Violation of that Article, to send the *Portuguese* greater Assistance than they had ever done, under the Command of Marshal *Schembergh*, an Officer of such Capacity, that it might be truly said, his single Person was equivalent to a small Army. He reformed many Abuses, and introduced a new Discipline among the *Portuguese* Troops; so that notwithstanding they had the whole *Spanish* Force to deal with, yet they bravely defended their Liberties, and gained two such signal Victories at *Estremoz* and *Villa Viciosa*, as convinced their Enemies, that the Desire of Freedom may over-balance Superiority of Numbers. At last in 1668, the *French* King *Louis* XIV. falling contrary to the Faith of Treaties, with a great Army into the Low-Countries, the *Spaniards* found themselves under a Necessity of making Peace with *Portugal*, which was done under the Mediation of King *Charles* II. of *Great-Britain*, who had married the Infanta *Catharine*, Daughter to King *John*, and Sister to King *Alphonso*; by this Treaty the Crown of *Spain* renounced all her Claims and Pretensions on that of *Portugal*, and solemnly acknowledg'd the Rights of the House of *Bragança*, which put an End to a disputed Title, and restor'd Peace to this Country, after a War of twenty-eight Years.

Alphonso VI. having now attained the Years, tho' not the Discretion of a Man, resolv'd to take the Government of his Dominions into his own Hands, tho' his Mother had ruled with great Prudence, and himself could not but be satisfied of his own Incapacity, which is said to have been owing

ing to a long Indisposition, that so much weaken'd his Abilities both in Body and Mind, as to render him equally unfit for the Duties of a King, and of a Husband. But his Favourites who had persuaded him to remove his Mother (who is said to have died of Grief in a Year after) from the Administration of Affairs, advised him likewise, from Views of their own, to marry without Delay; and accordingly a Princess of *Savoy Nemours* was thought of for his Queen, whom he actually espoused. Those who had pushed him upon these Designs, and who had no other View than that of governing the Kingdom at their own Will under his Name, began next to infuse Jealousies of his Brother, *Don Pedro*, the presumptive Heir of the Crown; and are also said to have engaged him in such other low and shameful Intrigues, as obliged the Queen after she had cohabited with him for six Months, to retire to a Convent for the Preservation, as she affirmed, of her Honour and her Life. The Infant *Don Pedro*, considering the Incapacity of his Brother, the confused State of publick Affairs, and his own great Peril, determined by the Advice, and with the Assistance and Consent of the principal Nobility, to secure the Person of the King, and to take upon himself the Administration of the Government. This was accordingly done, and not long after the Queen left her Convent, and a Dispensation having been obtained from the Court of *Rome* for that Purpose, espoused the Prince *Don Pedro*, who removed *Alphonso* to the Island *Tercera*, where he kept him confin'd under a strong Guard; but caused him to be treated with the Tenderness which he owed to a Brother, and the Respect that was due to a King. He was persuaded by many to have assumed that Title himself, but he inflexibly declin'd it, contenting himself with the Title of Regent till his Brother died, which was in 1683. This is the very best Account, that, from comparing the most authentic Histories, we have been able to obtain of this Affair; for as to the Stories that are found in some secret Histories and private Memoirs; they seem to be destitute of all Foundation in Truth, since if *Don Pedro* had been inclined to get rid of his Brother, and to make himself Master of the Kingdom at any Rate, he might most certainly have done it in the Confusion of the first Revolution, or not long after he was sent to *Tercera*; but as he did neither, but showed himself in all other Respects a religious and virtuous Prince, there is no Cause for giving Credit to those Suspicions, which fanciful or malicious Writers have published.

King

King *Pedro* had by his first Queen, who had been his Brother's Wife, only one Daughter, and for some Time before her Mother's Death, she was consider'd as the Heiress of the Kingdom, and while she was so consider'd, a Marriage was treated for her with the young Duke of *Savoy*; nay this was carried so far, that the *Portuguese* Fleet was actually sent to the Coasts of *Italy*, in order to bring over the intended Bridegroom; but that Prince changing his Mind, the Fleet return'd without him, and the Infanta dying soon after this Disappointment, the People of *Portugal* violently solicited their Sovereign to think of a second Marriage, which induced him to espouse the Princess *Maria Sophia*, Daughter to the Elector *Palatine*, by whom he had Issue *John* Prince of *Brazil*, and the Infants *Don Francis*, *Don Antonio*, and *Don Emanuel*. The King continued for many Years to govern his Subjects with great Justice and Moderation; and as a long and cruel War had wasted his People and his Treasures, during the Reign of his Father, he was very careful to preserve Peace, to encourage Agriculture, and to promote the Commerce of his Subjects. A little before the Peace of *Ryswick*, he offer'd his Mediation to *Louis XIV.* but received such an Answer, as show'd plainly enough that *France* was resolved to reject it with a kind of Disdain. The *Portuguese* Monarch thought fit to pass by the Affront for the present; but it afterwards cost *France* dear, so dangerous a thing it is for Princes, tho' ever so powerful, to treat with any Degree of Contempt such as are equal to them in Rank, tho' inferior in some other Respects. When *Philip V.* mounted the Throne of *Spain*, the Friendship of *Portugal* became not only expedient, but necessary. Upon this Occasion, *Louis XIV.* was as obliging and civil, as he had formerly shewn himself haughty and proud; and tho' *Don Pedro* had already resolved on the Part he was to take, yet considering how soon, and how easily he might be crushed by the Forces of the two Crowns, he enter'd into an Alliance with King *Philip*, and this for various Reasons. In the first Place, it gain'd Time, and deliver'd him from present Danger; in the next, it gave him an Opportunity of obtaining good Terms, which might be of Use to him on another Occasion; and lastly, he obtained by it some present Advantages, which were very beneficial to his Subjects. Yet notwithstanding this Treaty, he refused, tho' warmly pressed by the *French* King, to acknowledge the Title of the Son of King *James* to the Crown of *Great-Britain*; which showed plainly enough, that in making this Treaty he had follow'd his Interest rather than his Inclination.

As soon as the general Confederacy was formed against France, and it clearly appeared that the Allies meant to set up another King of Spain, the Portuguese Monarch demanded of the French King, pursuant to the late Alliance, a Fleet of thirty Sail of the Line, and a large Sum of Money. He knew well enough, that as Things then stood these Demands could not be complied with; but he wanted a Pretence for breaking that Treaty, without breaking Faith, and this did his Business very effectually; for as soon as the Fleet of the Allies appeared upon his Coast, he thought fit to declare himself neuter, and not long after made a Treaty with Charles III. whose Claim they supported to the whole Spanish Monarchy. By this Treaty he stipulated for himself very great Advantages; for the new King was to espouse the Infanta of Portugal, though but a Child of seven Years old; several Places were to be yielded to him on the Frontiers of Spain; some Concessions were likewise to be made in the Indies and America; and he was to have the Assiento of Negroes, which had been also granted him by his former Treaty with King Philip. In consideration of these Terms, he agreed to receive King Charles, and to assist him with Forces, for the Recovery of his Kingdom, for which, however, he was to have large Subsidies from the maritime Powers, and a good Fleet to protect his Coasts. A few Days before King Charles arrived at Lisbon, died the Infanta, who was to have been his Queen; but this made no Alteration in the Measures that had been concerted, his Portuguese Majesty resolving to prosecute the War as he had promised; but before any Steps could be taken for this Purpose, he was removed by Death, December 9, 1706, when he had lived fifty-eight, and, from the Death of his Brother, had reigned twenty-three Years.

John V. the present King of Portugal, succeeded his Father, and pursued his Steps very exactly; notwithstanding the Spaniards surprized the Town of Alcantara, and made the Garrison Prisoners of War, almost before he was warm in the Throne. The Assistance he gave the Allies, brought the Spanish Monarchy twice to the Brink of Ruin; and though most of our Accounts say, that the Portuguese Soldiers behaved but indifferently in that War, yet this ought not to be understood as a national Reflection, farther than as long Peace, great Wealth, and much Luxury, are capable of corrupting any People. For it may not be amiss to inform the Reader, that the greatest Part of the young Nobility, who were Officers at this time in the Army, were but Fresh-water Commanders, and who from leading indolent and debauched
Lives

Lives at *Lisbon*, were come to make their Fortunes by their Commissions. It was no great Wonder therefore that they behaved but indifferently, or that the poor People who obeyed them followed their Examples. But that this was the sole Cause of their Misbehaviour appears from hence, that after the fatal Battle of *Almanza* many *English* Officers were obliged to fill up, and some raised their whole Corps amongst the *Portuguese*; and from the Mouths of those Officers I have heard, that such Men, when in our Pay, behaved in Time of Action as well as any Men could do, and were besides so sober, so diligent, and so attentive to their Duty, that what was at first done from Necessity, became Matter of Choice. This I thought it was but Justice to mention, as the calumnious Reports to the Prejudice of their Reputation are already common enough in Print. At the Close of the War, King *John* made very high Demands upon the Crown of *Spain*; for he knew well enough that Abatements might be made at any time, and he very rightly judged, that by asking a great deal he should be sure to get somewhat, as he really did, both in *Europe* and in *America*, besides a Compensation for the Loss of his Negro Contract. But after all, it fell very short of what he had stipulated with King *Charles*, though perhaps the Peace he made with King *Philip*, in 1715, might be very near an Equivalent for what would have been allowed of his Treaty, if King *Charles* had succeeded, and become the peaceable Possessor of the *Spanish* Monarchy; as there is a wide Difference between what Princes are ready to promise in their Distress, and their Readiness to perform, when it is in their Power to dispute the Performance.

[To be continued.]

The END of NUMBER XXXIV.

N. B. In the last Number, Page 249, after the Words—*had ever seen*—delete the Full-point, and put a Semi-colon.